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A  
SERMON

Preached before the

KING

: AT

NEVV MARKET,

October 11. 1674.

By *HENRY JAMES*,

Chaplain in Ordinary to His Majesty,  
And Fellow of *Queen's Colledge in Cambridge.*

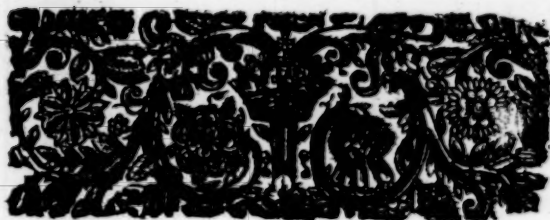
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St. LUKE i. 74, 75.

*---Might serve him without fear, in holiness  
and righteousness before Him all the days  
of our life.*

**W**Hoever he be that considers himself, and that seriously reflects upon his own frame and constitution, or those excellent purposes he seems by God and Nature fitted for, can neither conclude himself the Author of his own Being, or design'd to live only to himself, without any regard at all to a Superiour.

The perpetual Obligations he lies under for being made man, and that common protection

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of

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of Life whereby he is supported, the Mercies of Health and Liberty, and the reasonable expectation of Happiness hereafter, must needs mind him of a Duty owing to the Benign Parent of all things, to the Comfort and Stay of our Lives, our God and Saviour.

For Creatures being nothing else but Emanations from God, that overflowing Fountain of Goodness, as all of them, in their several ranks owe both their beings and their dependances to Him, so 'tis their Nature to act always to His Glory that made them, every Plant and Stone, the Beasts of the Field, and the Fowls of the Air, the Fishes of the Sea, and the more glorious Bodies of the Firmament, prosecute the Design of their Maker, and serve Him to their power: Reasonable therefore it is that Man, who is Superiour to them all, (who is ordain'd to a better end, and vouchsafed suitable abilities for its attainment,) should serve his God, not as the meaner parts of the Creation, in a Mechanical, necessary way, but with freedom and liberty, with reason and understanding, *in holyness and Righteousness before Him all the days of his life.*

From



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From these words, without considering them as part of the Propheſie of *Zacharias*, or upon what account ſpoken, or to what they refer, <sup>Gen. 22. 16.</sup> I propound to diſcourſe very plainly upon theſe two Particulars.

I. What the *ſerving of God in general* does ſuppoſe.

II. Conſider that Service with reference to ſuch qualifications as the Text mentions, (1.) *without fear*, (2.) *before him*, (3.) *all the days of our life*.

I. As for the *ſerving of God*, it does ſuppoſe in the firſt place:

Such a firm perſwaſion of the Being of the true God, and ſuch a belief of that manifeſtation which He has made of Himſelf, and of His Will to Mankind, as will produce in us an habitual ſenſe of His Goodneſs, Juſtice, and Providence in the management of human affairs: This of it ſelf cannot ſo ſtrictly be called His Service, as the foundation of it, and of all Religion; for Religion being nothing elſe, but that, by which we come to the attainment of Happineſs, and the Happineſs of Man, conſiſt-

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ing in the Favour of God, if there be no belief that this God is, then no hopes of enjoying His Favour; if no hopes of enjoying His Favour, then no pretence to Happiness; if no pretence to Happiness, 'tis in vain to use any means for the attainment of what we cannot reasonably perswade our selves ever will be, that is, 'tis in vain to be Religious; therefore  
*Heb. 11. 6.* says the Apostle to the *Hebrews*, *He that cometh unto God, must first believe that He is*; and then, *that He is a Rewarder of all those that diligently seek Him*; as also, *that He is a consuming fire*; and further, *that he upholds all things by the Word of His Power.*

*Heb. 12.  
29.  
& 1. 3.*

By believing that He is, we are naturally carried on to some service and worship; by believing that He is good to us, will encrease our love to Him, *and this is the love of God, that we keep his Commandments*; by believing that He is just, will make us tremble at His terrours, and fear to offend Him; by believing that He governs the World, will possess us always with a sense of His over-ruling Power in our immediate Concerns: And so have this twofold good effect.

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1. It will confirm us in a submission to the Divine Will in all accidents what ever, because the very consideration that Infinite Wisdom, and Infinite Goodness (both which Providence supposes) are engag'd in the disposal of things, is of it self Argument sufficient with wise and humble Men, to allay all their sollicitudes, and to rest very much pleas'd with God's Dispensations towards them, though they may be contrary to what they could have wish'd to themselves.

2. It will likewise encourage our addresses to the Throne of Grace, because the belief of Providence supersedes the uncomfortable consequences, which necessarily arise from an opinion that the World is govern'd either by Fate, or giddy Chance; supposing there be any real difference betwixt them, which some perhaps not so well skill'd in Philosophy have imagin'd.

For, whether the one or the other be said to govern, to put up any petitions would be equally unreasonable; if our tears or cries could alter the course of Destiny, or make Fate flexible, Fate would not be it self.

Or

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Or if the same tears could determin accidental Causes to necessary or certain Effects, there would neither be any proportion betwixt them and their Cause, or indeed any Effects in themselves fortuitous, because determinable, that is, there would be no Chance at all; which is against the Hypothesis.

So that the perswasion of God's presiding over His Creatures being the reasonable ground of our Prayers, and this, together with the love and fear of Him (from whence flow the most forcible arguments to a good life) depending upon a belief that He is, it seems to follow, that such a belief is one Instance of, or at least the first step to His Service.

II. Serving God supposes a serious exercise of Devotion, and a conscientious discharge of all those Offices, which are comprehended under the name of *worship*.

This is that which all Nations, People, and Languages, in some manner or other, have pretended to; for since there are none so barbarous, but what own the being of a God, since the universal consent of all Mankind to  
this

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this purpose, proves the Notion to be congenite with us, the consequence is very plain and obvious, that therofore some worship, and some expressions of homage ought to be paid unto Him.

Neither can it easily be made appear, that either the one, or the other, have ever been denied, unless by some few Sciolists, and pretenders to a greater sagacity in the knowledge of all things than others, who to raise themselves an esteem of wisdom and understanding above their fellows, have adventur'd the questioning of them both, to the betraying of their wit, modesty, and the desplicableness of (what such men chiefly value themselves upon) their own natural parts.

So that the acknowledgment of a God being as universal as the Race of Mankind, there is a necessity that that of Worship should be of the same extent; for whoever own'd that Being worthy to be call'd a God, to whom he thought not himself oblig'd to pay all that adoration and honour, which the very conception of such a Being imports he should.

Nay,

## (8)

Nay, that variety of Religions which appears in the World, though it proves that Men have different opinions concerning the Nature of God; yet it strongly concludes likewise, both, that some Religion is true, as also that Worship, without which there can be no Religion, is part of that Service which all contend in the main is due to Him.

As for Christians, who have had the benefit of Revelation, they cannot well be ignorant what particulars of Worship, as to the matter of it, are requir'd of them.

Prayer, and the several parts of it, Praises and Songs of Thanks, and a due reception of the blessed Sacraments, are in the language of the Church peculiarly stil'd *God's Service*; and who ever lives in the wilful omission of any of these, does sacrilegiously defraud God of His due, and deprive himself of what would prove in its consequence his greatest advantage.

The use of them being not only the best signification we can make of our regard to Heaven, but also the most immediate means to that Glory which all in the General aim at.

For

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For God being the God of Order and Decency, as he has design'd all his Creatures to a perfection suitable to their natures, so has it pleas'd His Wisdom to appoint several ways whereby they may arrive at it.

Now Salvation, or Happiness; or Eternal Life, or by what other Name soever it be call'd, being the End of Rational Creatures, and therefore being that wherein their perfection does consist, and by Christ has appointed our poor Services, a bended Knee, and a broken Heart, Prayers and Supplications issuing forth from a pure and humble Spirit, and a worthy participation of the Holy Mysteries, to be as passages and channels, whereby another manner of Spirit, than what by Nature we have, is conveyed into us; by these as Instruments we are regenerated, sanctified, and justified.

By these our Faith is confirmed, we grow strong in the power of God, and are enabled to live answerable to our great and heavenly Calling; by these we become qualified to partake of the benefit of the expiation made for the Sins of the World, that is, of being forever happy.

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The use therefore of these means, which does so much advance to the Glory of God, (as nothing does it more than the Salvation of Sinners,) and which He Himself has required of us, must needs be concluded an essential part of His Service.

III. Serving God, supposes our being holy, and unblameable in our conversation; this is the sum and intent of both the former, for no Man is oblig'd to believe in the true God, or to love and fear Him, but that such a belief, and such affections should influence his practice; no Man is bound to use the means of Religion, but as such means are most effectual to the remission of sins, the perfecting of our Natures, and the bringing forth much fruit, whereby God is glorified.

This seems to be the principal Design of God's enduing Man at first with a capacity of knowing and doing things excellent, and of revealing His Will to him.

God gave Man a perfect understanding, an upright will, and a Law to walk by, with many motives to perswade him to Obedience, that by obeying, he might preserve himself pure  
and,



## (II)

and undefiled in his first innocency: It is true, besides those moral Duties, to which the *Jews*, as well as others, were antecedently, to any positive Law, oblig'd, there were several Commands of another nature given that People, which seem'd weak, and not at all perfective of human Nature; but these, how beggerly soever they were, were types and shadows of things heavenly and spiritual, and therefore the resting in the bare performance of these, without living up to what they signified, was frequently by God Himself upbraided to his own People.

Further yet, this was the intent of God's sending His Son into the World: *He gave Himself for us*, says the Apostle, *that He might redeem us from all iniquity, and purifie unto Himself a peculiar people, zealous of good works*: And therefore I can't but take notice of an Opinion, which in its effects must needs be destructive to the Maintainers of it, namely, that they who live in the observance of the means of Religion, do by that, fulfil all righteousness, and that to pray, fast, or receive the Supper

## (12)

of the Lord, is to discharge the whole of their Duty.

Iudeed these are so far good, in as much as God has commanded them, and so were the *Jewish* Sacrifices; but God commanded them not meerly for themselves, but as instruments and helps, whereby we might be better Men.

By the frequent and conscientious use of these, we receive unvaluable Blessings, as a greater power to subdue our corruptions, and to perfect holiness in the sight of God.

But these are not Meekness, Humility, Charity, Patience; these are not Chastity, Sobriety, Temperance; these are not visiting the Fatherless and Widow in their Affliction, and keeping our selves unspotted from the World.

So that the Consequence is not, nor ever will be true, I fast, I pray, I commemorate my Saviour's Death, therefore I am to all intents and purposes a good Christian, unless it can be prov'd, which it never can, that this was the chief intent of Christ's appearance in the flesh.

These are good signs it is confess'd, that we have

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have a due sense of Religion, and of our Duty ;  
 but this is not a being renew'd in the spirit of  
 our minds, this is not *putting on the new man* ,  
 for that is *created after God in righteousness and* *Ephes. 4.*  
*true holiness.* <sup>24.</sup>

For, Besides what the Scripture says to this  
 purpose, that we may hold the truth in un-  
 righteousness ; that we may eat and drink the  
 Body and Blood of Christ, and yet do it to our  
 own damnation ; that we may fast and pray ,  
 and yet be condemn'd for Hypocrites.

Can common sense tell any one, that God  
 in his Wisdom should make such strange pro-  
 visions for the Salvation of Man, be so expen-  
 sive of His Son's Blood, permit Him to endure  
 all the wounds and afflictions of the Cross, to  
 no other intent and purpose, but that Men might  
 be enduc'd, by that superabundancy of His love,  
 to give their assent to such or such a Propo-  
 sition, deliver'd as true upon Divine Testimony,  
 that is, to believe :

Or to eat a little Bread, or drink a little  
 Wine, or repeat a few Prayers at some certain  
 seasons.

This :

## (14)

This is so very fond, that not only Christianity, but Paganism it self condemns it; for this is the voice of Heathens, that nothing but being conform'd to the Will of the Gods they worshipp'd, can properly be call'd their Service, or qualifie them for that Hapiness which each particular Sect of Men have fancied to themselves; nothing but living up to that Religion they profess, whether it be true or false, can be pleasing to the Deity, or procure them that state wherein they imagin'd Happiness to consist.

And this is the last and most comprehensive Instance of our Serving God, *viz.* our being *holy* and *righteous*: And thus I come to the second General, which is, to consider the Serving God with such qualifications as are mention'd in the Text; and the first is,

*without fear*: Which words do immediately refer to our being deliver'd out of the hand of our enemies, and imply our being safe and secure from the danger of such as would hinder us in our Duty towards God and Man.

For 'tis not to be imagin'd, that to fear and worship the same God are inconsistent, or that  
this

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this expreffion ſhould juſtifie us in diſregarding His Judgments, or ſlighting His Terrours, which the Apoſtles themſelves made uſe of to perſwade Men, for we know *we ought to ſerve* <sup>Heb. 12.</sup> *Him with reverence and godly fear*; and that <sup>28.</sup> *the fear of the Lord is the beginning of Wiſdom*; and that *our ſalvation is to be wrought out with fear and trembling.*

But what I would urge from this paſſage is, That that Fear of God which ariſes from our framing to our ſelves unworthy conceptions of Him, as a Being more revengeful than good, is a Parent of no leſs extravagant Opinions, than monſtrous Practices in Religion, and therefore will very much prejudice the acceptance of our Services.

There are two extreams that are of very dangerous conſequence to the Chriſtian Church, and they are either too much Religion, or too little; by too much, I mean not living too well, (for this Age of all other has little reaſon to complain of that,) but as it is circumſtantiated by the Superſtitious; by too little, as it is expoſed and derided by the Prophane. Now  
he.

he that attributes the rise of both these, to that Fear of God which proceeds from His being thought more cruel than merciful, seems not much to err.

For Superstition being a looking upon things as necessary to be done in the Worship of God, which in reality are not, or a continual adoration of God in an undue manner, can have no other reason, (unless that it be by design to please or awe the People with trifles,) than the Fancies of Melancholick Men, who apprehending the Deity they worship scarcely ever satisfied with their best performances, forsake a sober, manly, and well temper'd Devotion, and chuse rather to address themselves to Him with over many affected expressions of submission, as believing them absolutely necessary to His Service, and that nothing besides circumstances and fawning, can propitiate their cruel God.

But further, Fear has been the occasion of too little Religion in others, that is, it has betraid many by degrees, and insensibly into Infidelity and downright Atheism.

For if the fear of any thing be the apprehension

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sion of some evil, that may befall me from that thing, what is more natural, than for those who cannot discern so much excellency and goodness in the Object of their Worship, as to love him, not only to avoid his presence, but to wish evil to him, or indeed to desire there were no such thing in the World?

This undue Fear, keeps some, who are conscious of their iniquities, so much in doubt of His Mercy, that they never dare adventure upon repentance, but proceeding to harden themselves in impiety 'till their Consciences become almost dead, they find it the easiest way both to justify their actions, and ease the tortures of their Minds, by denying first their own Immortality, then the Lord that bought them, afterward, with face sufficient, but without the least shew of argument, publicly maintaining, that God and the Devil, Yirtue and Vice, Rewards and Punishments, are words signifying nothing, invented meerly to affright some, to curb and check the insolency of others, and to keep all in obedience to the Government they live under.

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Thus making Religion no other than a well-contriv'd piece of Policy, and God only as a bare Notion, by the maintenance whereof amongst the Vulgar, the Intrigues of State, and the Temporal Designs of Princes may be the better served,

So that 'tis not always Generousness of Spirit, but sometimes Fear, that makes Men rash; and 'tis not so much Valour, as Cowardise, that leads them to Atheism.

These ill Consequents therefore of Fear alone, are an argument that we never fear God aright, but when we love Him too; to complete His Worship, Fear and Love must go hand in hand, our Love will carry us into the Bosom of our Creatour, make us feel and taste how good and gracious the Lord is, whilst our Fear will chastise the extravagancies of Love, and teach us to keep an awful distance from so incomparable a Majesty.

To pretend to Love without Fear, is to be presumptuous; and to Fear without Love, is to expose our selves to the foremention'd inconveniencies, and in effect to make the God we worship, none other than the Devil.

II. A-



II. Another Qualification is, that our holiness and righteousness be before God, that is, that we might both in the acts of Devotion, and in the whole course of our Lives, behave our selves, as if we believ'd our thoughts and actions were expos'd to the view of an Almighty Eye.

And this excludes all partial obedience, and all hypocrisie.

1. It excludes all partial obedience, it implies an universal regard to all his Laws, to little as well as great Commands, for obedience is as soon discern'd in small as in great matters, and the smaller the Command the greater the Sin in not observing it, the easiness of the Command always enhanſing the guilt of the neglect: Now 'tis the excellency of that Rule we ought to walk by, that it is many degrees above all the Precepts of a good Life, which were ever before made known to Man; it not only curbs the outward act, but lays a restraint upon our very thoughts, and the ſecretest retirements of our Souls; and therefore that righteousness which is not exact to this Rule, cannot be said

to be before God, who judges our actions good, or otherwise, as they come up to, or decline from it.

So that they take their measures amiss, who, if they can preserve themselves from Sins of the deepest dye, from gross and notorious pollutions, which would expose them to the contempt and chastisement of the World, think they may innocently enough despise Dignities, condemn those in Authority, feed their impure fancies upon dirty and beastly Objects, as if the same God that had commnad'd us to obey for Conscience sake, had not forbidden us to speak evil of the Ruler of the People; or as if the same God that had warn'd us against Adultery, had not forbid us likewise to look upon a Woman to lust after her; or as if He that had prohibited us Perjury, had not charg'd us not to Swear at all; or as if the same Spirit that had said, *Be not filled with wine, wherein is excess*, had not enjoyn'd us to be pure, temperate, and sober. St. James tells us, *that he that offends in one point is guilty of all*, that is, he obeys none as he ought; for he that in obedience to one

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Command, regards the Glory of God, the Love of Virtue, and his own Happiness, will do so to all, in as much as they all proceed from the same Infinite Reason, are all enacted by the same Divine Authority, are all confirm'd by equally Holy Sanctions; so that righteousness being uniform, and all of a make, implies an earnest Prayer and an Hearty Endeavour, that God's whole Will be done by us on Earth, as it is by those Blessed Spirits that serve Him in Heaven.

2. Righteousness before Him excludes all hypocrisy: He whose Religion sinks no deeper than his skin, does but personate the Religious Man, complement God, and deceive himself into his own perpetual ruin. Were our future Sentence to be pronounced by Men, Righteousness before them might suffice; but if there be a God, as I desire no other argument that there is one, than the Testimony within every ones own Breast, judgment will be given, not according to what a Man seems to be, but to what he really is. By hypocrisy we are expos'd to the greatest dangers, we run the ha-

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## (22)

zard of all the woes that are denounc'd against it by our Saviour, we expose the best Institution in the World to disgrace and infamy, we become the scandal of all that have any real sense of goodness, who judge of our opinions by our practise, and of our Religion by the Life we lead. Now who in reason can think, that Man deserves to be called holy or righteous, who brings a disrepute upon that Gospel, his obedience only to which can give him title to those worthy names.

However, if any thing can be said in behalf of pretending to be what we are not, it must be this: that in those, who either by Dignity, Place, or Order, are concern'd in the Conduct and Government of a Multitude, it is far more tollerable, than living in a profest defiance of God and Goodness; for since the Example of such, is almost of equal force, with the Populacy, as a Law; since what they do, and not what they command, is Most regarded; a shew of Piety in them that are really wicked, may have a good effect upon others, and a pretence of Goodness, make many good, though

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though the Persons that pretend it become Cast-aways.

This is no Plea for Hypocrisie, but for good Examples, and being they are not inconsistent, for a Man may be righteous before Men, who is not so before God, the least of the evils is more tollerable, and the evil is to be measured not from the mischief the Hypocrite brings upon himself by being so, but from the bad influence, that a bad Example in Persons of Eminence would have upon a multitude.

But since 'tis almost as difficult to pretend goodness, as to be really good, since 'tis well nigh as hard to conceal our hypocrysie, as to be upright and sincere, it is upon many accounts far more eligible to be righteous before God; than Men, but especially, because righteousness before Him, which excludes all hypocrisie, prevents all those Mischiefs, to which hypocrisie makes us liable.

3. The last qualification is, that our righteousness be consistent to it self, regular, and without intermission; not that we are requir'd to be always humbling our selves in pure acts  
of

## (24)

of Devotion and Worship, (as some have very vainly imagin'd, to the neglect of their own necessary affairs, and sometimes to the prejudice of others, to whom they stand in duty bound) or that we were constantly to have our ultimate end in our thoughts, so that every Man, in all his actions, must then whilst he is acting think upon Happiness; but the Service of God consisting, as has been said, (1.) in a belief that He is, &c. 'tis necessary that we always have an habitual sense of Him, and His Goodness; and live in a dependance on Him, though our thoughts are not actually fixt upon Him: And (2.) as it implies Worship and Adoration, it is requisite that we omit nothing of our necessary Devotions, but that we pray continually, and that we pray without ceasing, which imports thus much at least, that we never fail to offer up unto God our Morning and Evening Sacrifices of Prayer and Thanksgiving, or neglect the Breaking of Bread, or the Assembly of the Saints, as the custome of some is: But (3.) as it signifies holiness in our Lives and Conversations, in this sense we are always to do good,  
and

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and never faint ; which is highly reasonable, and necessary upon many accounts ; I instance only in two, which are very obvious :

First, Such is the nature of Happiness, that a small part of our Lives will scarcely be sufficient to fit us for the enjoyment of it ; for since to be happy in one word is to be like God, and to be like Him is to be holy, as He is holy, and Holiness supposing our Corruptions subdued, and our Passions and Affections brought under the Command of Reason and Religion, which whether it can be done at a minutes, or an hours or a days warning, I will not stand to prove, but appeal to all those, who have at any time experienced, what a task it is, to overcome such ill Customs, as the natural Constitutions and Tempers of their Bodies, the prevailing Examples of others, and the fashion of a loose Age, may well be presum'd to have subjected them to.

It is true, with God nothing is impossible, neither dare we limit His Mercy to poor Sinners, but if we may judge by what we find revealed (as there is no better way of judging) touching the Conditions whereby a better Life is

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attainable, nothing less than a Miracle can preserve those, who have serv'd their Lusts all the days of their Life, and whom the Lord at His coming findeth so doing.

For at the last gasp, to have our minds perfectly chang'd, to have infus'd into them Faith, Hope, Charity, an unfeigned Love to God and our Brethren, to Goodness and Virtue, &c. is a Doctrine which is very comfortable, but was never the Design of Christ to propagate, any otherwise than barely possible, and that by one Instance only, to prevent Despair.

And yet, what are not wicked Men ready to catch at, to buoy themselves up in their own ways?

Some there are of all sorts of Christians, who had rather renounce their own Reason, misunderstand their own Principles, and abuse the Church they are of, than want a pretence to Heaven.

Those of the Church of *Rome*, please themselves with the thoughts of Absolution, before their Death. Others, who pretend to be *Reformists*, imagin, that by Faith Christ's Righteousness



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ness shall be accounted theirs, though they have none at all of their own.

As if the Church of *Rome* (I don't say any private Person or Casuist thereof) believ'd Absolution signified any thing, without such a preparation for it, as is implied at least by a hearty detestation of all Sin, hope of pardon through the Mercy of God, and a concurrence with the motions of His Spirit to the works of Righteousness: Or, as if ours had any where declar'd, that a dead Faith, that is, a Faith without motion and operation, that is, a Faith without Works, were effectual to any Man's eternal Happiness.

If any ignorant or malicious *Romanist*, to gain Profelytes, shall teach the one to be the Doctrine of their Church, he affirms her Doctrine to be contrary to what is truly Ancient and Catholick, nay he contradicts the very Determination of the Council of *Trent* it self. Or, if <sup>Can. de</sup> <sub>Contr. it.</sub> any froward Zealot shall publish the other, as held by the Church of *England*, he is not of Us, neither has he judgment or sense enough to understand Us, or the expresse words of *St. James*. <sup>Ch. 2. 17.</sup> <sub>24.</sub>

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For thus far I hope both Churches, and all Christians agree, however we fall out about other matters, that to raise Men to a conformity with the Divine Nature, by inward and true piety and holiness, was the main intent of our Saviour; and that nothing can so effectually bring us to that temper, and consequently to the Joys of Heaven, as a conscientious compliance in every thing with the will of God.

So that to persevere in sin, 'till we come to dye, upon presumption, that the foremention'd Doctrines are the Doctrines of our respective Churches, or supposing they were so, that they will then be our Security, is to impose upon our own Souls, and betray our selves into that misery, which neither Absolution without Repentance, nor Faith without good Works, can free us from.

2. It is necessary that we be righteous *all the days of our life*, because the Reward is promis'd only to those that persevere: *when the righteous man turneth away from his righteousness, and committeth iniquity, all the righteousness that he hath done shall not be mention'd, in his trespass that he hath trespassed,*

*Ezek. 18.*

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*trespassed, and in his sin that he hath sinned, in them shall be dye.*

What ever worthy habits any Man has at any time had, or what ever virtuous Inclinations, they are all destroyed by their contrary Vices; for as good habits are increas'd and strengthen'd in us, by our concurring with the Grace of God, in producing many good actions, so do they decay and fail, by our ceasing to do well; and if Death finds us with a greater propensity to Vice than Virtue, all our former righteousness will stand us but in little stead, in as much as it is not, and our present wickedness prevailing, will be sufficient to condemn us.

Therefore are we so earnestly advis'd, to be stedfast, unmoveable, and always to abound in the Work of the Lord, because the Works only of them that do so shall follow them into a better World.

God in Justice is oblig'd to give to every man according to his Deeds, not according to their Opinions or Fancies: *To them that are contentious,* <sup>Rom. 2. 8, 9.</sup> *and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every*

## (30)

*every Soul that doth evil; but glory, honour, and peace to every man that worketh good, and to them alone who by patient continuance in well-doing seek for glory and honour and immortality, eternal life; the reasonable expectation whereof, upon this, and no other ground, may be of some force to engage all considerate Men in the Service of God all the days of their life.*

But one word more, and I have' done. If Eternal Life be the Lot of the Righteous in General; if those whom Providence has plac'd in a lower Sphere, the meanest Peasant, and most despicable *Lazarus*; nay, if so inconsiderable a Creature as he that speaks, be capable of the Enjoyments signified by those words; how vastly unconceivable shall be the portion of God's immediate Vicegerents, especially of those, who through good reports and evil reports, in perils at home and in perils abroad, in perils by Sea and in perils by Land, in perils by Strangers and in perils by their own Countrey-men, have notwithstanding still maintain'd the Cause of Religion, earnestly contended for the Faith once delivered to the Saints; and all, that they might  
by

## (31)

by their care and perseverance, turn the hearts of the disobedient to the wisdom of the just, and to their power, make ready a People prepared for the Lord.

*They that turn many unto righteousness*, says the Prophet *Daniel*, *shall be as the Stars for ever more*: And, if the Instruments of Mens Conversion, if they who by their example and advice have serv'd the Interest of Souls, shall be as the lesser Stars, certainly Christian Monarchs, in whose hands under God those Instruments are, and to whom all the blessed Effects of the Ministration of the Gospel under their protection, (if they themselves are good) shall be accounted, shall shine as the larger Luminaries, with a more abundant lustre and glory.

Bless'd Princes! who have this Testimony within themselves, that they have secur'd unto God the things that are Gods, and have faithfully discharg'd the Trust repos'd in them, for their Peoples eternal as well as temporal advantage; for beside the Reward which will be given to them in common with other good Servants, proportionable to the improvement made

of

## (32)

of their several Talents, the attendance of an Heavenly Train, and the Acclamations and *Euge's* of the most Judicious, that is, of Happy Souls, (how much or little so ever they may add to the beginnings of future felicity,) will not be wanting.

For why may we not reasonably presume; that when good Kings come to dye, as dye they must, and fall like other Men, Millions of the Spirits of their own just Subjects made perfect, and the Angels of God shall wait their departure hence, and wing their Great Souls with triumph into the Celestial Habitations; there presenting them to the Holy and Undivided Trinity, that they may be incorporated into the Number of Saints, be Crown'd with Diadems of Immortality, and receive *an Inheritance incorruptible, and undefiled, and that fadeth not away, reserv'd in Heaven for those who are kept by the power of God through faith unto salvation.*

Oh; that this may be the Portion of all Christian Kings, Princes, and Governours, and especially of Him, for whom our Souls desire

to

(33)

to bless God ; that this may be the Portion of all that study to enlarge the Empire of the Holy Jesus in Truth and goodness, that Protect His Church, that Defend His Faith ; and that this may be the Portion of all the World that live in obedience to that Faith, and make Conscience of Serving God *in Holiness and Righteousness before Him all the days of their Life.*  
*Amen.*

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**FINIS.**

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